SERMONS AND SERVICES AT THE CHURCHES.

Doctor Daniel Dorchester's Inaugural Sermon-Doctor Luccock on the Chivalry of Service-The Reverend E. Duckworth on Profit in Serving-Christ, the Bread of Life, by Doctor Cannon-Doctor Burnham on the Beatitudes-City Missions, by the Reverend A. J. Marshall.

Dector Daniel Derchester, Jr., new paster of Lindell Avenue M. E. Church, preached his inaugural sermon yesterday morning, 44's subject was; "Christ Our Authority." He said that the most important principle of our education and training is to learn to respect authority. In all temporal things we realize the need of authority. In spiritual matters our need is still greater, Especially new, when the fire of criticism seeks to drive out of religion whatever may be false. There is only one supreme authority-Jesus Christ.

The Reverend Edmund Duckworth, rector of St. James's Episcopal Church, took for his morning theme: "Profit in Service." He said many persons invest in religion for the sake of protection, in the hope of reward through prosperity on earth and salvation in heaven. Mr. Duckworth insisted that service to God brings no material reward, and that one goes to heaven, not by right of service, but by virtue of character developed and sunctified through bervice,

"The Chivalry of Service" was the theme of Doctor Luccock at Union M. E. Church in the evening. He pictured the beauty or foulal knighthood and compared the ideal of self-sacrifice, purity, service and benor with the ideal of the Christian. All nature shows that the primal law of the world is service. "Out of pervice comes

at last great reward and glory." "Christ the Bread of Life" was the subject of an address by Doctor Cannon, paster of Grand Avenue Presbyterian Church. He pointed out that all things in the animal and vegetable world require feed. "What bread is to a man's body, Christ is to man's spirit. He is not simply the procurer and dispenser of spiritual food; he is that

Doctor Michael Burnham preached in the evening at Pilgrim Congregational

Church the first in a series of sermons on "The Beatitudes." He traced the events to the life of Christ and dwelt upon the vast importance of his coming to save the world, to fulfill which mission it was necessary that he give himself over to death. In the absence of Doctor Dungan, the Reverend A. J. Marshall, city missionary, preached in the morning and evening at Mount Cabanne Christian Church. In the merning he spoke on "City Missions." He said that the problem of the church in the century dawning is to meet the domestic foe, conscienceless, sensual and mammonworshiping, which opposes the gospel's entrance into possession of the world. He

THE REV. E. DUCKWORTH ON PROFIT IN SERVICE.

The Reverend Edmund Duckworth, rector of St. James's Episcopal Church, took for his theme yesterday morning, "Profit in using as his text Job xxi, la: "What is the Almighty that we should serve him, and what profit shall we have if we pray unto him?" He said in part:

"This is a question that Job says is asked by the wicked in their prosperity. From its setting, it seems to be a purely com-inercial question. What is the value in the insertial question. What is the value in the markets of the world of service rendered to God? What can we get for being religious? Does it represent any money value? Questions like these, which have reliation to service and worship, certainly indicate that the people asking them have less the sense of spiritual perception. They have no appreciation of the spiritualities. The true glories of life are unterly unperceived. The drop of dew reflecting back the sunbeam's golden gifts, is of no value to them; for it cannot be sold. The calm of the evening, the golden gunset, the mighty ocean, the songs of birds, the majesty of the mountain, the marchleas colors of the rainbow are all valueless because their worth cannot be put down in figures. These things would not sell in the markets of the world. What to such persons as those is the fragrance of the rese, the anthem of the sea, or the wondrous vesture of the departing day, when, one by one, the stars sight their gradual tree is the still abyas of God's eternal heavens? They are beautiful, and charm the aesthetic taste, but they will fetch' nothing, except, perhaps, among the world's dreamers and sentimentalists. This was the spirit of these men, who will fetch nothing, except, perhaps, among the world's dreamers and sentimentalists. This was the spirit of these men, who questioned, in their practical way, the value of religion. When Job spoke of the Almighty, they asked the question of my text, 'What is the Almighty, that we should serve him, and what profit shall we should serve him, and what profit shall we have if we pray unto him?' In other words, where is the advantage? What does be pay? They were willing to be cloquent in prayer, and constant in service, if it in prayer, and constant in service. If it could be shown that they would receive in return a suitable remuneration.

"Beloved, such men are yet in our midst. How many invest in religion for the sake

f protection! They remember their sans, and know that the wages of sin is death. and know that the wages of sin is death. These consequences they are anxious to avoid, hence they are willing to serve him, and to pray unto him, that they may be forgiven, that they may be unpunished. Others go beyond this point, and they expect reward for their service and worship. They look for the divine favor here and now, in the way of earthy prosperity, and for a grown and a kingdom in giory everlasting. Others seem to think that to make a profession of religion will give them a cerprofession of religion will give them a cer-ain social status. It is a credential of respecial status. It is a december of re-spectability, and in some places it is fasti-ionable. These also look for some great innal reward. Have they not given their time, have they not used their artistic sense-and aesthetic taste to make the worship of

out among men.
"It is a delightful thing to uplift the heart in doxologies of praise, but the outcome of such worship and adoration must be made manifest in the home, in business

be made manifest in the home, in business circles, among men who are not in sympathy with us. It must be shown by keeping ever a straight course amidst the uneven ways of ungodly men. We must learn to serve God by serving men, bearing one another's burdens, and so fulfilling the law of Christ. By ministrations of mercy rendered cheerfully, and in the spirit of Christ, we must make men to see the beauty of the Lord, our God, and that that beauty is upon us. God is not served by mere words, or postures, or garments, or the observance of days—God is served when we serve men, our brethren, our neighbors, and when we serve them in love.

"God does not confer gifts in coin or in popularity to those who worship him. God "God does not confer gifts in coin or in ropularity to those who worship him. Goi does not say, You serve me and I will serve you. It is not a stepping stone to the ihings that this world values. It is a stepping stone to the cross, to self-denial, to self-sacrifice. What, then, are the spiritual results? The spiritual results are, first, it links man with God. It gives man the opportunity to work with God. His purpose becomes ours, and as we serve blim we receive qualification for yet greater service. And, Instly, it gives peace and joy in the Holy Ghost. But I am asked, Does not God reward service with heaven, with the glories of the everlasting life, and again I am compelled to answer, No. Service is beaven, both now and always, here and herenfter. Heaven is not a premium paid for the work we do for him. Heaven is the result of character developed, ripened, sanctified in the service of God. Even in heaven, 'they serve him day and night in his temple,' and the service that we render here upon the earth but qualifies us for the service to be rendered in his presence. Only that man who has learned to do the will of God here and now simply and heartfly is qualified for that higher service in his perfect presence."

DOCTOR N. LUCCOCK ON

quoted statistics to show the increasing percentage of nonchurch members in the city. ated the first knight on English soil by touching with the sword of state the kneeling form of Athelstane. The creation of a knight was preceded by solemn confession and a midnight vigit in the church and foland a midnight vigil in the church and fol-lowed by the reception of the eucharist. The new knight offered his sword on the altar, signifying his devotion to righteous-hess and his determination to lead a pure life. The sword was redeemed in money, A benediction was pronounced upon it and it was girded on by the King or another knight. The title was conferred by binding the sword and spurs on the candidate, after which a blow was struck upon the check or shoulder, as the last affront which he was

food. Withost the unrivated fomances of Sir Walter Scott and Tennyson's charm-ing 'Idy's of the King.' The order of knight hood still abides as a noble ideal of fellow-ship and service. One cannot watch a company of Knights Templars march by, with their imposing uniforms, their white plumes and their martial bearing, without feeling for a moment the thrill of that ideal.

"The truth is, the ideal is the guide of life, t is the pillar of fire and of cloud that ends one through the trackless wilderness. When Napoleon declared that imagination rules the world, he attered a profound truth. For we live 'by admiration, hope and love, by the things we look up to, by the things we hope for, by the things we cling to.' Human nature is such that it only rises to its best and asserts its full only rises to its best and asserts its full power when organized around some great idea. A man is no better or stronger than his highest idea. The whole life takes color, direction, character from it. Hence Mr. Emerson's counsel. Hitch your wagon to a star. Just that the mariner does in a sense when he throws out a line to the polar star, guiding his ship by the compass, But Emerson's thought is nobler still. He counsels one to organize his life with all its energies and activities around his best idea, around the thing he knows. with all its energies and activities around his best idea, around the thing he knows. believes in and aspires to. Only thus will life be lifted up to its hishest power. "Now, the dominant ideals around which men's lives have organized have been various and have changed with advancing centuries. There was a time when power was the dominant idea and the strong man, thereafter or Samson, the conquerer Alex.

the dominant idea and the strong man, Hercules or Samson; the conqueror, Alexander or Caesar, was the figure that filled the imagination. In due time the thinker-Plato, Dante, Shakespeare-sways the imacination. Then in turn discoverers like Columbus, who enlarge the human horizon, or inventors like Watt or Franklin, who clothe us with power, are exalted to chief places in the temple of fame. At present, in this age of material splendor, the captain of industry, the man who can promote and organize and control vast enterprises, is at the front and exercises a masterful influence on the present generation.

GRAVEST PROBLEM OF THE CHRISTIAN ERA

In the absence of the Reverend Doctor D. R. Dungan, paster of Mount Cabanne Christian Church, the Reverend A. J. Marshall, city missionary, filled the pulpit, both morning and evening. In the morning Mr. Marshall spoke on "City Missions," basing his remarks on Luke xxiv, 47: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." He said, in part: "Hy common consent. I believe, it is admitted that the church of the Twentieth Century confronts the graves; problem of the Christian Era, in this matter of city evangelization. It may not so appear to every man, but to such as have studied the situation thoroughly there seems to be no doubt about it. At the dawn of the Nine-teenth Century the problem then was foreign missions. Could the citadels of brathen superstitions be successfully stormed, and would the church of Christ, undertake to do it, and provide the men and the means for so stupendous a task? As the century rolled by the answer came -Christianity was put to the test. It won As the century rolled by the answer came—Christianity was put to the test. It won wherever applied, and men by thousands and money by millions have been supplied; and the gates to every nation have been stermed and carried, and our forces are victoriously pressing the conflict within the borders of every land under the sun. We know now that the church of Jesus Christ is able to, and most certainly will, prevail in all the wide realm where heathenism has reigned. A new century is about to dawn and upon its threshold another foe to the Gospei stands ready to defy and deny if possible its peaceful entrance into the possession of the world. This time it is not clothed in the simple and meager garb of DOCTOR N. LUCCOCK ON

THE CHIVALRY OF SERVICE.

At Union M. E. Church in the evening the Reverend Doctor N. Luccock delivered a sermon on "The Chivalry of Service," taking for his text Luke xxii, 27. He said:

"In thousand years ago King Alfred cre-

and unmade by it. It is conscienceless, God-delying, sinful and sensual, aggressive, valu, boastful, remorseless and deveted to the worship of mammon more maily than pagen ever paid to any shrine and, strange as the anomaly may appear, this is none other than a child born in the household of the church. It is a preacher's son gone wrong, while the preacher has been out taking care of some other man's son, heracically cadeavoring to make him an angel. Of the difficulty of reforming this class of children all the world is well aware. But yesterday I saw in the papers that Frank L. thusmore, with whom I have knell so many times in prayer, when he was perfectly and on so many contact and some care from the health of the same properties and white his father could win and hold hundreds in the mane of his Master, he could not save his one, only wayward child. My brethren, I warn you that we have in this city mission child of ours the wisches the test of reform that the world has ever known. By its birth and inherited genies, it is the most poverful, and by its deliberate discrepted of every restraint of ethical colligations, it is the most poverful, and by its deliberate discrepted in the respects than these already named, it is made to Same things can "In many other respects than there ady named, it is unless. Some things of let alone if found difficult or unpromisi-

ready named, it is inheric. Some things can be let alone it found difficult of unpromising For instance, if China were to say, We will not admit your gosped," then we could turn to Japan, who would, and China would simply suffer from neglect while the church of Christ would neither be weakened nor left memployed. Not so with this question. The city is not simply a rejecter of the gospel. It menaces the very life of the church. "It rolls its car wheels like a juggernant over the bodies of thousands upon thousands of our brethren who come into it, to say nothing of the evidence it presents before all the world that there seems to be at least one condition of life over which the gospel of Christ has not power to prevait.

"And, my brethren, let it be known that there is a possible condition of life that is able to detent the gospel, and that that condition already exists in the midst of the most Christian nation on earth, and the wayfarling man, though a fool, can but see that the end of the gospel of hope is come. Weigh this matter carefully and you will see that Christ and Christianity are in the halance over against this problem of city degravity. I wish now to present for your cansideration a few facts which I have gleaned with care from reliable sources; "They will tell you something of which I have gleaned with care from reliable sources; "They will tell you something of what is going on in St. Louis and what doubtless is going on within every growing city in America."

going on within every growing city in America.

"The last census taken of the city and Sinte was in 1889. By that census there were shown to be 2.572,181 inhabitants in this State. Of these 451,000 were in the city of St. Louis. It is also shown that after deducting the EIL185 of Catholic population there remained 511,551 Protestant communicants outside the city, and 55,278 within the city. The percentage of Protestant church members outside the city to whole rural population is nearly 24 per 190, while in the city it is but 12. the sword and spurs on the candidate, after which a blow was struck upon the check or shoulder, as the last aftront which he was to receive introduced to the honor of womanhood, to protect the distressed, to maintain right against might, and never by word or deed to stain his character as a knight or a Christian.

"No chapters are more fascinating in fetton or poetry than those that deal with the adventures and achievements of knighthood. Without the unrivated romances of Sr Walter Scott and Tennyson's charming 'Idyis of the King.' The order of knighthood still abides as a noble ideal of fellowship and service. One cannot watch a company of Knights Templars march by, with their imposing uniforms, their white plumes and their martial bearing, without

sented to the church. India and China may be slow to accept the gospel, but they are not slaying our people. I find, therefore, no-where else a question so difficult as this of city evangelization."

CHRIST THE BREAD OF LIFE, DOCTOR CANNON'S THEME.

"Christ the Bread of Life" was the theme of an instructive address by the Reverend Doctor J. F. Cannon, paster of the Granl Avenue Presbyterian Church, yesterday morning. The text chosen was from John vi, 48: "I am that bread of life." The doctor said, in part:
"Every form of created life which come:

under our observation is dependent upon food for its support. Every living thing is a feeding thing. Its feeding is the test and sign of its life. These bodies of ours have no self-sustaining life. They are wholly dependent upon sustenance from without. They must be supplied with a sufficient amount of appropriate food, else they waste aw ' and die. The same is true of man's amount of appropriate food, else they waste aw and die. The same is true of man's sp. and nature. The soul's life is not independent or self-sustaining. It is likewise dependent upon appropriate spiritual food. Now, the high claim which Jesus here makes for himself is that he is the proper and divinely provided food for the human soul. What bread is to man's body such he is to man's spirit. He is not simply the procurer and dispenser of spiritual food, he is that food. 'I am the bread of life.' 'I am the living bread which came down from heaven.' He is the bread of which the manna was a type, which does for us what the manna was a type, which does for sinful and dying men what the full of the tree of life was intended to do for sindess man in the Gardon of Edon. He sustains the soul in a life which is unperishable and eternal. 'If any man eat of this bread he shall live forever.' "When we study his glorous person and works as they are revealed in Scripture, we find that he brings to us all that we need for the support of our spiritual life. All the elements that are required for true soul food are found in him.

"First, the fact is emphasized that he is divine in his rature and origin. He says to the Jews: 'Verily, verily, I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, the is from above. He came forth from Ged, Such must be his origin in order that he may be true bread for the soul. The body of man is of the earth, 'Dust thout art, and unto dust shalt thou and die. The same is true of man' ual nature. The soul's life is not inde-

DOCTOR DORCHESTER'S INAUGURAL SERMON.

The Reverend Daniel Derchester, Jr., Ph. On Authority," and his text John xiv, 6: "Jesus saith unto him, I am the way, the truth, and the life." He said, in part: "We are taught very early to respect autherity. It is, perhaps, the most important principle of our education and training. First, our parents and schoolmasters rule us: principle of our education and training, principle of the vise in the various departments of commercial, political and intellectual life, the wise man rules us, or, one that we think to be wise. It matters not how democratic we may be and low firmly we may believe that all men know more than one man, that the voice of the people rather than the voice of the king is the voice of God—the need for some authority is clearly recognized. Every science, every branch of learning, every art has its master spirits, its laws and standards; every stock exchange, every business house, every organization, has its pressing genius, every society its leaders, every home its head; even the fashion of dress, capticious as it is, rules with despotic power.

"Still greater is the need for authority in spiritual matters, and there was never such a demand for it as in this skeptical, restient ested to-day. The more the race progresses, the more it insists upon truth and parity. It asks for a pre politics that shall reflect without taint or bias the will of the people; it requires that history shall be written without any distortion by passion or ignorance; the old histories are restudied and corrected in accordance with this modern requirement. All forms of religious faith, too, are being subjected to a process as searching and purifying as that employed in a blast turnace. The fire of criticism is recking to drive out of religion whatever may be false; we behold the sparks of error continually thying about the white light of trath. What am I to believe? How much am I to believe? These are questions that in a greater or less degree are agilating all minds.

"There is only one supreme authority for the soul that can stand examination, and that is Jesus Christ.

"Jesus is the truth, so far as it is escentified to human subjection and so far as

ly 25 per cent, when compared with the city's growth it is found to be a decided loss.

"The membership in 1890 constituted full 3 per cent of the city's population, whereas at present it is no more than 2½ per cent, thus confirming the oft-repeated statement that our churches are falling behind in our great cities. To this must be added the many thousands of professed Christians, who migrate into the cities every decide, who migrate into the cities every decide, and that fall to make any perceptible showing in our city churches.

"If the population of the city has increased to the extent claimed in the last ten years, it must have brought into this city from country churches more than 40,000 of Protestant church members. But few of these ever report themselves for membership in our churches. What has become of them? There is but one answer that can be given. The sins of the city have slain them. It has been doing for our brethren what Sodom did for the household of Lot. This, to me, is the most alarming question presented to the church. India and China may be added to the speaks with the assurance of one who stands under the full noon of the city speaks and that we shall the me. He never hesitates, as all great men and wise men do whose knowledge is incomplete, but he speaks with the assurance of one who stands under the full neon of truth and sees the ulmost bound of reality. "Thomas a Kempis, in his imitation of Christ, has a beautiful paraphrase of this passage, 'I am the way, the truth, and the life,' that sets Christ's life in its proper relation: Without the way thou canst not go, without the truth thou canst not live. I am the way which thou oughtest to follow; the life which thou oughtest to believe; the life which thou oughtest to ope for. the truth which thou oughtest to believe; the life which thou oughtest to ope for. I am the way unchangeable, the truth infalible, the life everlasting. I am the way altogether straight, the truth supreme, the true life, the blessed life, the uncreated life. If thou remain in my way, thou shalt know the truth and the truth shall make thee free and thou shalt lay hold of eternal life."

FIRST SERMON IN SERIES ON THE BEATITUDES.

The Reverend Doctor Michael Burnham The Reverend Doctor Michael Burnham preached last evening at Pligrim Congregational Church the first in a series of sermons on the "Beatitudes," his text being Matthew, v. 1: "And, seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him." He said in part. him." He said, in part:
"To-night we take up some of the events
preparatory to the Sermon on the Mount

and the motives which pressed upon our Savior, which furnish us a reason for these and all his utterances. As to the ex-act time in the ministry of our Lord, when the Sermon on the Mount was given, it is

in Galliee, It is generally conceded that the public ministry of our Lord lasted three years.

I "I'p to the events of that first year our Lord eame from the obscurity of Nazareth and from the long preparation in Nazareth life; but he had now bidden farewell to his former home; after the scene in the synagogue and the rage of his neighbors, that would have east him from the brow of the steep hill on which the town was built, he could beneeforth never make Nazareth a permanent abiding place. Capernatin was better suited—a convenient center, and quite a large part of his public ministry was passed there.

"The beginning of his public life was marked by his baptism in the Jordan by his forerunner, John the Baptist. John had declared concerning blinself. I am the voice of one crying in the wilderness, but that voice was a kind of reawakening of prophecy, and it stirred Pharisee and Sadduce even from their lethargy, as John the Baptist up and down the banks of the Jordan preached to those who longed for the redemption of Israel. The baptism and the temptation were two imperant events preceding the Sermon on the Mount. We stand before them in awe. One of them is heaven's recognition, by the gift and power of the Holy Ghost descending upon our Savior; the other was his unqualited proof that he was the Son of God and had come to destroy the works of the Devil. The descent of the Holy Ghost upon him was not only heaven's recognition of the divine Son of God, but the enduement of his human nature with the highest gifts and the prophecy that those gifts and the conditional likewise is a mystery. How could Jesus he tempted! And yet in his temptation our Lord, for himself and for every disciple, stands as the victorious Son of God, 'tempted in all points like as we are.'

"The events of the first year of our Lord's ministry are passed over in comparative

me.' Might not a stalk of wheat, if endowed with speech, take up a like parable and say, 'As the fruitful earth hath sent me and I live by it, so he that eateth me even he shall live by me?' Thus nature is an image of grace. Through these earthly things to which our Lord has called our attention we are helped to understand the heavenly things of which he has told us. 'Another truth which is here taught us that Christ becomes the bread of life to us by giving up his own life. The plant or the animal cannot minister to our bodily life except by losing its ewn. It dies that we may live. So Christ becomes the bread which live is my flesh, which I will give for the life of the world.' 'The physical act of which food for the body is appropriated is cating. The spir-lival act by which we appropriate the bread of life is believing. Wheseever believeth in him shall not perish, but have everlasting life.' The one net is as simple and reason. withered hand, Jesus withdraws to the sea-

come to be alive with the grandeur of the reasons that inhere in God, made manifest in the flesh. That is no light truth which Paul expressed to Timothy: 'And without controversy, great is the mystery of godiness. God was manifest in the flesh, lighter and the controversy of the mystery of godiness. God was manifest in the flesh, lighter and the Gentles helieved on in the world, either

unto the Gentiles, believed on in the world, received up this giory."
"Christ himself said to Nicodemus that this was the coson of his coming: For God so loved the world, that he gave his only begotten Son, that whosoever helieveth in him should not perish, but have everlisting life. John ill, 18, 'For the Son of Man is come to save that which was lost,' Matt, xviii, 11, 'For the Son of Man is come to seek and to save that which was lost,' Luke xix, 16.

"The apostics take up the same strain in the declaration of Faul to Timothy: This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.'

world to save sinners; of whom I am chief.'
God came as savior. No sacrifice was too great for him to make. No difference of rank or color came in his way. He came to save a world. He did not content himself with a new environment for men; it must be taken away, and the guilt of sin cleansed. He must accomplish this by death. His great work was death. Death did not cut him off from his work; it was his work. The chemies of Christ that thought to slay him and thus end his work were perverted, sinful agents; divine providence was making use of them to bring in the salvation by Jesus Christ, who came to die; and the work chest who crucified him, thinking thus to break down his cause and his kingdom, were overruled in all their work for the glory of God, and their only hope of salvation from eternal death was to repent and confess an unbelief and sin, in which they crucified the son of God. Some of them afterward did it. Christ shrank from death, but that was his sacrifice, to die for the sins of the world.

"Mark you in application. He claimed the power thus to forgive sins. Hear him say. "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. He came with power as the son of man fesh to lay down his life in the flesh and take it again, and he did it. He claimed homage as God. He invited men to come unto him and find rest. He never lowered for himself or his followers the terms of salvation or the straight and narrow way of grace and truth, and searched the multitudes lest they be deceived. He knew his gospel would win. He came not with a gospel of requests, but with a gospel of commands, and when he descended to entreaty, his entreaties, all of them, were filled with the deepest solicitude of love for men to leave their sins behind and come to him in faith, penitence and devotion." God came as savior. No sacrifice was too

DOCTOR GATES'S SERMON.

Iowa College's President at First Congregational Church.

The Reverend Doctor George A. Gates president of Iowa College, preached yesterday evening at First Congregational Church, Delmar boulevard and Grand avenue. The Reverend Doctor Cornellus H. Patton, pastor of the church, introduced Doctor Gates to his congregation.

Doctor Gates chose as the theme of his discourse "The Call of the Twentleth Center." Doctor Gates chose as the them of a discourse "The Cail of the Twentleth Century." From the beginning to the end of his address, which consumed nearly two hours in its delivery, the speaker held the closest attention of his audience.

Doctor Gates reviewed the progress made in every successive age from the earliest period of which we have any authentic record to the present. And from the past he prophesied the future.

"History," he said, "was a record of the transactions in God's workshop. The space could be divided into four steps—monotheism, right, love and liberty.

"Until God met Moses in the wilderness and conveyed to him the intelligence that he was the only omnipotent and omniscient God, there were thousands of gods. Every people had its god and sometimes many

God, there were thousands of gods. Every people had its god and sometimes many gods. The Jews thought because God had chosen Moses to lead them that nothing else was necessary to enable them to smite the opposing hosts. God disillusioned them and taught them that he was a lover of justice, and to succeed they must be right. "Then followed a long period in which the idea of right, justice between man and man, nation and nation, was inculcated. This lesson having been learned, the next step was the encouragement of love. Calvary stands in bold relief against the background of eternity as the object lesson of love.

ground of eternity as the object lesson of love.

"Then comes liberty. Only 400 years ago Church and State were practically inseparable, and both bowed in submission to the will of one potentate, the Pope of Rome.

Martin Luther rebelled, and the world moved onward. Others followed, and religious liberty and toleration ensued. The last period of intolerance in America was pursued with Spain's expulsion last year.

"What shall be the next step in the procress of the ages toward the final accomplishment of God's great design? Monothelm, right, love and liberty are accomplished. What next? Unity, the universal brotherhood of mankind. That is the call of the Twentieth Century. I would like to brotherhood of mankind. That is the call of the Twentieth Century. I would like to hear more from our Congress about liberty and less about the markets of China. The world is too mercenary. The day is not far distant, however, when the spirit of unity and brotherhood will prevail."

CHURCHES NOT UNITED.

Shrewsbury Methodists Retain Their Own Pastor.

The two Methodist congregations, those The More find part of the world, and the world of the wor of Old Orchard and Shrewsbury, which had planned to unite, have fallen spart again As a result the latter is without name

Evans: Quincy, Ill., to be supplied; Rolla, H. A. Henley; Springfield, Ill., W. E. Wilson; St. Louis, Eaden Chapel, John Gutton; St. Louis, Eridgeton, F. H. Smith; St. Louis, Centennial, R. E. Gillum; St. Louis, St. James Chapel, A. Hubbard; Troy, T. H. Lockwood; Warrenton, W. R. Rivere.

Topeka District—Henry South, Presiding Eider, post office, Topeka; Kas.; Almena and Wabaunsee, J. S. Burton; Atchison and Valley Fulls, to be supplied; Enrilingame and Osage City, to be supplied; Enriler, Mound City and fola. B. J. Mitchell; Caldwell, to be supplied; Carthage, R. D. Dixon; Chelapa and Oswego, to be supplied; Chapter, J. J. Cabbell; Doniap, to be supplied; Ellis and Salina, Littleton Thomas; Fort Sect. R. F. Swindell, Galena and Webb City, to be supplied; Harrisonville, J. E. Williams, Independence and Coffeyville, J. W. Palton, Joplin, I. W. H. Terrill; Kansas City, St. James, W. H. Smith; Lawrence and Bonner Springs, William White; Manhattan and Wamego, to be susplied; Mount Vernon and Greenfield, G. E. Abbott; Neosho and Newtonia, A. W. Talbert; Rosschale, J. K. Anderson; Topeka, Asbury Church, J. J. Clark; Topeka, Mount Olives, H. H. Lucus, Schalia District R. Davis, Presiding Elder, post office, Serbella; Arrow Rock, R. F. Baleman, Odessa, to be supplied; Higginaville Circuit, to be supplied; Lexington, J. L. Smith; Wellington, Allen A. Bauntha; Malta Bend, R. G. Smith; Marshalt, W. J. Deboe; Slater, J. W. Hughes; Sedalla, J. A. Dersey, Sedalla circuit, A. M. Somerville; California, B. Stele; Versailles, R. H. Young, Smithton, W. M. Divers; Knob Nester, Richard Rush; Warrensburg, H. G. Gibson; Holden, P. S. Bowles; Windsor, Anthony Coleman; Clinton, A. H. Higgs; Osceola, Henson Baker; Springfield, E. F. Abbott; Springfield Mission, J. W. Thomas; Gerrytown, to be supplied; Sweet Springs, Christopher Tayes. The most important change in the appointments was that of the Centennial Church in St. Louis, Reverend J. Will Jackson, D. D., who has been intimately related to St. Louis Methodism for eleven years and p

him.

Doctor Jackson was the unanimous choice of this large congregation. He is a scholarly divine. Doctor Gillem is a strong man for

IN THE CITY.

will be conducted every night this week at the Taylor Avenue Baptist Church, by the Reverend S. E. Ewing.

ALUMNI DINNER.—The reunion dinner of the Alumni Association of the St. Louis University will be given Wednesday evening, April 18, at the Planters Hotel.

PROHIBITION UNION MEETING-The Prohibition Union of Christian Men of the Sixth District, will hold a temperance meet-ing at Oak Hill Presbyterian Church, Fri-day night. Mr. John M. Wilson and others will speak.

THIEVES IN HAIR STORE—Thieves broke a showcase in M. J. Darcel's hair-dressing parlor at No. 1507 Franklin avenue yesterday morning and stole two switches, a blond wig and twenty mustaches of various colors.

INJURED WHILE WRESTLING—Edward Long, a negro, 27 years old, living at No. 1265 Blair avenue, while wrestling with his brother, Louis, yesterday morning in a lot near their home, fell and broke his leg. He was sent to the City Hospital.

DEWEY TRAVELING CLUB—The George Dewey Traveling Men's Club was organized yesterday afternoon at No. 211 South Seventh street. R. L. Daly was appointed organizer for the club, which proposes to take an important position in the Dewey parade the coming month.

SEEKING STEPHEN KINSELLA-Captain Kiely of the Fourth Police District and his men are searching for Stephen Kinsella, 29 years old, who is missing from his home at No. 1019 North Tenth street. He left home on last Tuesday morning and has not been seen since by his relatives, who are very much worried over his absence.

FOUND IN CANDY STORE—William Manning and Louis Beer of No. 212 Walnut street were arrested at 2 o'clock yesterday afternoon as they were coming out of the Mound City Candy Company's store at No. 210 North Commercial street. They broke into the house by forcing the lock on the front door. Two boxes of candy were found in their possession. in their possession.

THROUGH A FEED HOLE-Michael Cooley, a laborer, employed in Sam Cohn's sale stable at No. 1515 North Broadway, while working on the second floor of the stable at 4 o'clock yesterday morning, fell through the feed hole to the first floor, sustaining a severe sprain of the back. George Mitchell, a fellow-employe, took him home, where Doctor Armstrong attended him, and pronounced his condition serious,

SUBURBAN EMPLOYES CLAIMS-The SUBURBAN EMPLOYES CLAIMS—The committee of Suburban employes which has presented the claims of the men to General Manager Turner will make another attempt to obtain a hearing this morning. A preliminary conference was held yesterday morning, but no definite announcement of the result was made, owing to the fact that the international officer sent by President Mahon had not yet arrived.

ANNUAL MEETING AND DINNER-ANNUAL MEETING AND DINNER— The annual membership meeting and din-ner of the St. Louis Manufacturers' Asso-clation will be held at the Mercantile Club Tuesday, April 10, at 6 p. m. Officers for the ensuing year will be elected and former Governor William J. Stone will deliver an address on "The influence upon St. Louis of the proper development of her indus-trial and manufacturing interests."

FELL OFF A CAR.-Edward Francis, FELL OFF A CAR.—Edward Francis, a negro porter at the Merchants' Exchange living at No. 499; Kennerly avenue, fell from a car of the St. Louis Transit Company on Easton avenue, between Ewing and Garrison avenues, early yesterday morning, sustaining a scalp wound. At the City Hospital, where he was taken, it was stated that he was suffering with concussion of the brain. Doctor Nietert said his aveidition was serious.

BODY SENT HOME—The body of W. C. Conley, who was killed last Saturday evening by the upsetting of a wagon he was driving on the Levee, was sent last algut to Bardwell, Ky, in charge of J. D. Fisher, a son-in-law of the deceased man. Fisher is a druggist of Bardwell. Conley was a traveling man and was on his way to take a steamer to start on a tour of Kentucky and Western Tennessee for a St. Louis house when the accident occurred. Conley was 65 years old.

WILLIAM PIEPER SURRENDERS—William Pieper, for whom the police were searching in connection with the death of George Able, surrendered to Policemen Ryan and Sullivan at 9:20 o'clock yesterday morning in front of his home at No. 218 Stansbury street. He admitted striking the blow, and expressed willingness to be locked up pending an investigation. Pieper is 18 years old, and lives with his parents. Able and Pieper quarreled in front of No. 223 Ohio avenue. Pieper struck Able in the neck, and the latter died shortly afterward.

FOUGHT HIS NEPHEW—Thomas O'Rourke, 42 years old, and his nephew, Robert Dougherty, became involved in a quarrel at their home, No. 2007 Park avenue, at 6 o'clock yesterday evening over family matters. They fell to blows and O'Rourke finally got his nephew down and kicked him in the face, splitting his upper lip about an inch deep. The police were called in to ston the fight, and they placed both men under arrest. Dougherty's lip was sewed up by Doctor Johnson at the City Dispensary, and then uncle and nephew were locked up at the Third District Police Station on cross charges of disturbing the peace.

FAMILY REPORTED DESTITUTE-FAMILY REPORTED DESTITUTE—Captain Phillips of the Sixth District yesterday reported to Chief Cumpbell that Mrs. Tenie Crowley and her three children, ranging in ages from 2 weeks to 4 years, are in destitute circumstances, without means of subsistance. She is partly paralyzed, and is obliged to use crutches. Since her husband left her she has been living at the home of her father at No. 422 North Ninth street, but he is unable to take care of her, for he has a family of eight children of his own, and earns only \$1.50 a day. Captain Phillips will receive any donation, either of cash, clothing or provisions, and insure their prompt delivery.

MISSOURI MINING BOOM-Frank Eber-MISSOURI MINING BOOM—Frank Eberle of Joplin is at the Planters Hotel on his way home after a business trip to Chicago. Mr. Eberle is a literary man of more than local reputation. His most recent contribution was an article on the great mining district of Missouri, which was published in the Cosmopolitan a few months ago. He said that if the miners could only maintain the price of lead and jack, the mining business in Southwest Missouri would prove the greatest bonanza of the century. The Miners' Association has

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FOR BILLOUSHESS. FOR TORPIS LIVER. FOR CONSTIPATION. FOR SALLOW SKIR. FOR THE COMPLEXION Price Purchy Vogetable.

CURE SICK HEADACHE.

done much to keep up the price, but the smelters are continually harameting it down again. There is a vast amount of mining being carried on in the camp.

CHARGED WITH ROBBERY-Henry Coleman and William Brown are locked up at the First District Police Station on a charge of having robbed William Alexander of No. 500 South Broadway in the rear of a saloon at No. 600 South Broadway on Saturday night. Alexander went to sleep over a table. He was awakened by someone ripping open his pockets with a pecketknife. One man struck him and held him while another searched him. Coleman and Brown were taken in custody a few minutes afterwards. Coleman had a leather matchease and a memorandum book in his pocket, which Alexander identified as his property. He identified Brown as the man who struck him in the face. CHARGED WITH ROBBERY-Henry

man who struck him in the face.

CROWD ASSAULTS AN OFFICER-Officer Mike o'Connell of the Fourth District Police Station dodged sones and other missiles hurled by members of a gang of rowdles resterday morning until he suffered a crick in the neck. He was attracted to a vacant lot on O'Fallon street, by the canning of beer and holsterous conduct on the part of seven young men. On entering the lot he was met by such a fusible lade of stones that he was forced to withdraw. Last night Joseph Spray was arrested by Officer McGuire on the dual charge of disturbing the peace and assaulting an officer. It was found, on his arrival at the Station-house, that he was wanted in the Dayton Street Police Court for jumping a bond on March 2.

DOG BITES TWO BOYS—A large brown mastiff dog caused considerable excitement among the children in the neighborhood to California avenue and Hickory street terday afternoon. All the children ran to get out of the animal's way, but Roy Duntar & State of the street of th get out of the animal's way, but Roy Dun-lep, 6 years old, was too slow in getting into his yard at No. 2763 Hickory street, and the dog snapped him on the right hand and on the forehead. Henry Richards of No. 1017 California avenue, a boy 13 years old, ran out in the alley on hearing the screams of the children, to see what the commotion was about, and the dog bit him on the left hand and in the right arm. The dog then ran away and disappeared. Neither of the boys were secriously in-jured. jured.

WANDERING IN THE STREET—Mrs. Ella Dunklin of No. 3ll4 Lucas avenue was found wandering about the street at Lef-fingwell avenue and Locust street at 2.30 o'clock yesterday afternoon by Policeman Grogan of the Eighth District. She could give no account of herself, of where she lived or where she came from, and the officer took her to the police station. From there she was sent to the City Dispensary and forwarded to the City Hospital. Stella Dunklin, her daughter, called at the hospital and identified her mother. She said her mother had been using morphine for the last two days. Yesterday morning she started out to go to the grocery, but never reached there. Doctor Dunklin, her husband, is said to have been a prominent physician in Eonne Terre, Mo., a few years ago.

SHOT IN THE HEAD.

Alois Bayer Seriously Wounded by Eugene Engerseer.

Alois Bayer, 22 years old, single and fiving at No. 2211 Iowa avenue, was shot in the head about 3 o'clock yesterday morning by Eugene Engerseer at a dance given by the St. Louis Pleasure Club at its hall at Levee and St. George street. The cause of the shooting is not definitely known. Engerseer stated that he did not intend to shoot anybody, but was trying to fire in the air. Bayer said that he did not know who shot him and that he did not have a quarrel with anyone.

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As the dance was about to break up a disturbance arose in the hall. Engerscer said that the trouble was between some outside parties and members of the club. He and some others assisted, he stated, in quelling the disturbance. Later when he was waiting at the foot of the stairs for a young woman he was set-upon by a crowd and knocked down, he said. He drew his revolver and fired to attract the attention of the members of the club that they might come to his assistance.

After the shooting he went home and told his mother that he had shot a man.

The police placed several members of the club under arrest and on the strength of their statements Officers Pendergast and Schermann arrested Engerscer at his home. When questioned he admitted the shooting, but said he only fired to attract his friends when the crowd attacked him. Some cartridges that had been taken from his weapon and which had been buried in the cellar of Engerscer's home were turned over to the officers.

Boyer's condition is considered serious. He is at the City Hospital under the care of Superintembert Metert and Doctor Babbler. The builet has not been extracted from his head.

The patient said he had no quarrel with anyone and when Engerscer was brought before him insisted he did not know when the

PROPOSED CHANGE.

Plan to Reorganize Indian Territory Government. REPUBLIC SPECIAL.

tory Government.

REFUELIC SPECIAL.

Washington, April 1.—A plan is in centemplation by the Department of the Interior, providing for the complete reorganization of officialdom in the Indian Territory, and from present indications the next six months will witness the complete abeliation of the Dawes Indian Commission, the abandonment of the Indian Territory division in the Interior Department; the repeal of the set authorizing the appointment of Special Agent Wright, who has been known in recent years by the title of Governor of the Indian Territory, and who is acting as the confidential agent of the Secretary of the Interior.

To take the place of all these officials, a clivil Governor will be appointed with territorial officers, whose decisions in regard to retritorial affairs will be final.

Such, in brief, is the plan now being considered by members of the Committee on Indian Affairs of the House and Senata. This plan is said to have met with the approval of Commissioner of Indian Affairs Jones, who recently made an extended trip through the Territory.

Since the passage of the Curtis bill that has been much complaint and so manching so referred that prominent members of the Committee on Indian Affairs of the House and Senate have become satisfied that a complete revision of the governmental machinery in the Territory, compressman D. T. Flynn, writing to political friends in Oklahoma, says that Chairman Sherman of the House Committee on Indian Affairs, has already practically completed preliminary arrangements for the committee to take up this question. Officials of the department and Indian office have been notified that they will be expected to appear before the committee and give suggestions for the benefit of the committee in the preparation of such legislation as they deem proper.

The appointment of a Governor would recessitate the establishment of a territorial